R E P O R T R E S U M E S

ED 014 651 AC 001 606

THE CLERGYMAN'S NEEDS FOR CONTINUING EDUCATION.

BY- ROSSMAN, PARKER

EDRS PRICE MF-$0.25 HC-$0.60 13P.

DESCRIPTORS- *CLERGYMEN, *PROFESSIONAL CONTINUING EDUCATION, *EDUCATIONAL NEEDS, *EVALUATION, *GRADUATE SURVEYS, PARTICIPATION, PROTESTANTS, PARTICIPANT SATISFACTION, EDUCATIONAL METHODS, UNITS OF STUDY (SUBJECT FIELDS), INTERESTS, MOTIVATION, FINANCIAL SUPPORT, STATISTICAL DATA, RELIGIOUS EDUCATION, EDUCATIONAL INTEREST, YALE DIVINITY SCHOOL,

QUESTIONNAIRES ON PERCEIVED NEEDS FOR CONTINUING EDUCATION WERE SENT IN FEBRUARY 1964 TO ALL YALE DIVINITY SCHOOL GRADUATES OF THE CLASSES OF 1943, 1948, 1953, AND 1958. ALMOST EVERY RESPONDENT HAD BEEN PURSUING SOME SORT OF CONTINUING EDUCATION, LARGELY IN SEMINARY CREDIT COURSES, URBAN CHURCH INSTITUTES, MISSIONS OR OVERSEAS STUDY TOURS, CLINICAL PASTORAL TRAINING, GROUP DYNAMICS WORKSHOPS, AND SECULAR COURSES IN SUCH FIELDS AS SOCIOLOGY AND PSYCHOLOGY. A THIRD OF THE 1948 AND 1953 GRADUATES, BUT LESS THAN A FOURTH OF THE 1958 CLASS, REPORTED CONTINUING PERSONAL STUDY IN BIBLICAL, THEOLOGICAL, AND OTHER AREAS. MOST RESPONDENTS WERE UNCERTAIN ABOUT CONTINUING THEIR EDUCATION IN THE NEAR FUTURE, MAINLY BECAUSE OF A LACK OF TIME AND MONEY. THE EXPRESSED NEED FOR BIBLICAL AND THEOLOGICAL STUDY WAS ALMOST UNIVERSAL, BUT ACTUAL INTEREST WAS STRONGEST IN REFRESHER COURSES AIMED AT IMPROVING ORGANIZATIONAL AND PROGRAM WORK. FINDINGS ALSO SUGGEST THAT INTEREST IN CONTINUING EDUCATION DECLINES ACCORDING TO THE LENGTH OF TIME OUT OF SEMINARY. (STATISTICAL DATA AND VERBATIM COMMENTS ARE INCLUDED.) (LY)

ED014651

THE CLERGYMAN'S NEEDS FOR CONTINUING EDUCATION

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

by Parker Rossman
Yale University
Divinity School
New Haven, Conn.

How does the clergyman himself understand his needs for continuing education? And how has he attempted to meet his needs?

Questionnaires were sent in February, 1964, to all of the Yale Divinity School graduates of five, ten, fifteen, and twenty-years ago, in order to obtain data which might be used to supplement findings made in a questionnaire study of 349 Disciples ministers made in 1959. There are limits to the value of questionnaires, but certain statistics are helpfully revealing, and these results are enriched by a larger number of letters and statements appended to the questionnaires.

A large number of the questionnaire returns leave the denomination blank, perhaps because of the location of the question. The replies came from the following denominations:

Class of 1943:	United Church of Christ	10
	Disciples of Christ	10
	No denomination	7
	Methodist	4
	Presbyterian	2
	Baptist	1
	Episcopal	1
Class of 1948:	No denomination	11
	Disciples of Christ	4
	Baptist	3
	United Church	3
	Methodist	2
	Presbyterian	2
	Episcopal	1
Class of 1953:	No denomination	13
	Presbyterian	9
	Episcopal	6
	Discipls of Christ	6
	Methodist	5
	Baptist	4
	United Church of Christ	1
	Unitarian	1
	Friends	1
Class of 1958:	United Church of Christ	7
	Presbyterian	7
	Disciples of Christ	6
	Methodist	5
	Lutheran	2
	Episcopal	1
	No denomination	5

AC001 606

Of the Yale class of 1943, 36 replied. Twenty-four of them are in the pastorate. Three of the rest are military chaplains, four are denominational executives, and the remainder are in university teaching, etc. One is retired.

The class of 1948 returned 26 questionnaires. Twenty-one were in the pastorate. One was teaching, one doing Ph.D. study, one was a psychiatric social worker, one in church publicity.

The class of 1953: 46 replies, 29 in pastorate, not counting 7 in campus ministries. Three were in Ph.D. studies, two teaching, and two were housewives. The rest included a social worker, one in public education, one in a medical organization.

The class of 1958: 34 replies, 26 in parish. Two were in college teaching, one working on Ph.D. One was teaching in a prep school, one in a theological seminary.

It is obvious that we have received very few replies from those in college teaching, who evidently did not return the blank when they noted it was addressed primarily to parish clergy.

What Have They Attended?

Nearly every reporting minister has been participating in some sort of continuing education. Only 8 of 138 Yale graduates have participated in a "study by mail" program. And surprisingly few have attended seminary summer school courses: 6 from the class of 1943; 6 from the class of 1948; 3 from the class of 1953; 4 from the class of 1958. However, a larger number has participated in credit courses at a nearby seminary, a number taking S.T.M. or advanced degree work. This was true of one-third of the 1943 class; a fourth of the 1948 and 1953 classes; slightly less of the 1958 class.

A similar percentage has participated in urban church institutes, missions or overseas study tours (except the recent graduates) and clinical pastoral training. This latter becomes predominant in the graduating classes of 1953 and 1958, with only one or two participants from the earlier classes.

Another type of continuing education which was reported by a high percentage of 1953 and 1958 graduates, much more so than anticipated, has been their enrollment in secular credit courses and degree programs: sociology, psychology and the like. In these two classes secular credit courses came second only to "denominational pastor's institutes," which were by far the most commonly experienced type of continuing education program. One half of the class of 1958; two-thirds of the class of 1953; a half of the class of 1948 and two-thirds of the class of 1943 had participated in such institutes since graduating from seminary.

Many other types of continuing study programs were reported, of which several were listed often enough to be worth noting:

--The Bethel Laboratory, or other group dynamics workshops
--An overseas work camp
--Race Relations Study Institute
--New Haven Disciples House Ecumenical Study Conference
--Presbyterian Institute of Industrial Relations
--Tower Room Program at Union Seminary in Richmond
--A "Christian Education" Conference

Listed by one minister each were: The Cranbrook Institute of Advanced Pastoral Studies; the Union-Auburn Continuing Education Program; Kirkridge; Town and Country Conference; Writer's Conference, Pacific School of Religion, and a "Navy Conference".

One member of the class of 1958 wrote:

"My summer of Pastoral Clinical Training...was extremely valuable and I commend this to all...seminary graduates who have not had this experience. The United Church of Christ does sponsor a three week school for pastors each summer, for which the only cost is transportation."

Another wrote:

"Since my graduation from Yale in 1958, I have studied and read with regularity--mostly theology and Ethics. Currently I'm involved in two study groups of clergy--one involving Roman Catholic priests. I haven't felt the need for courses or classes until this year--and hope that it will be possible for me to take part in more disciplined study (class or seminar) after I have gotten my feet on the ground here. Many of us feel the need for such opportunities."

A member of the class of 1953 writes:

"Each year since ordination, I have attended a divinity school convocation, either at YDS, Colgate-Rochester, or some similar place. The month of August each summer is used for intensive reading and study in some particular area. In November I completed a two week program of reading, faculty conferences, and auditing lectures as an Auburn Resident Pastor at Union Theological Seminary, N.Y.C. The Church I am serving provides for three month's sabbatical study time after each six years of service. I would be very interested in using such time at YDS."

We asked the question: "Are you continuing study in one discipline in some depth? If so, which?"

In the class of 1943, a third replied "Yes". They listed the following areas of continuing personal study: (Listed only once unless otherwise indicated)

--Counseling (the only one mentioned more than twice)
--Nature of the Church
--New Testament Theology
--Liturgics
--The arts
--Biblical Theology
--Pastoral Psychology
--Religious Education
--Preaching
--Sociology

More than a third of the class of 1948 reported continuing personal study, listing the following areas:

--Social Action
--New Testament and Missions
--Philosophy (by teaching a credit course at a nearby college)
--Preaching and Social Action
--Sociology
--Biblical
--Small Group Leadership
--Speech and Drama
--Nature of Ministry

The 1953 class lists the following topics, with barely a third reporting continuing personal study:

--Theology (4)
--Biblical (4)
--New Testament (2)
--Counseling (2)
--Sociology
--Urbanization
--Worship

This represents a noticeable shift to Biblical and theological topics.

Less than one-fourth of the 1958 class reports continuing study, although one would have expected the more recent graduates to have retained continuing study habits. There is some evidence, however, from comments made that many of them still consider themselves as biblically and theologically literate since their seminary education was rather recently completed. They list the following areas of continuing study:

--Church history
--Social Ethics
--Philosophical Theology
--Biblical
--Parish education
--Urban church
--Theology and Ethics
--Counseling
--Evangelism and devotional life

It should also be noted that this is the group that reports the largest amount of participation in credit courses in secular subjects.

A member of the class of 1958 wrote:

"Generally speaking, this questionnaire does not direct itself to my individual situation. I have studied much in general and am taking this first

parish to dig in and work--or test what I have already learned. There is no time for extensive study in any area, although naturally one always feels the need to learn more in every area. If I were to consider serious study, I would want to work for higher degrees to permit me to teach on a college or seminary level. Week-long serious study would only work during my vacation."

A member of the class of 1948 writes:

"The most fruitful experiences in continued growth have been found within my congregation. During the last two years, I have offered a study on "What is Christianity?" to the leadership of my congregation-each of the three sessions have had 15 two-hour meetings for a total of 30 hours.

"During this time we discussed the sources of authority-the historic Christian faith and what it means to be a Christian today - the discipline required on my part as teacher was most beneficial. This year a similar group met for a total of 10 hours on the Book of Romans.

"In addition to this type of study - several ministers of other denominations here joined for study. During the Lenten Season this year, we are studying the 4th Gospel - the group has one Baptist - one American Lutheran and the Episcopal minister in addition to myself. The Baptist member wrote his Ph.D. thesis on the 4th Gospel, so he is leading the group.

"I feel a real need for continued study and discipline. It is through this means that my spiritual life grows - only as the Word of God is addressed to my real situation can my spiritual life be nourished."

Future Plans and Problems

Those who plan to undertake some continuing education project during the next year or so, list:

Class of 1943:	Clinical training	1
	course, secular, credit	1
	denomination conference	1
	overseas tour	1
Class of 1948:	Kirkridge	1
	exchange overseas pastor	1
	summer seminary course	2
	denominational conference	1
	(R.C. sponsored mental health inst.)	1
Class of 1953:	Ecumenical Inst., Bossey	1
	credit courses in religion	1
	New Haven Disciples House	2
	College of Preachers	1
	study by correspondence	1
	summer seminary course	2
	group dynamics lab	1
Class of 1958:	STM	1

Class of 1958 continued:

summer seminary course	1
Presb. young pastors conf.	1
MA somewhere	1
May do graduate work	1
clinical training	1

Most of the replying ministers were uncertain whether or not they planned to participate in some continuing education project in the near future. About half replied "no", giving two major reasons: lack of money and lack of time. A few also said they lacked permission, didn't need any continuing education, or had difficulty choosing between various study conferences and opportunities.

Of those who replied "no", we asked if their congregations or denominations provided any funds for their continuing education.

	1943	1948	1953	1958
	4	4	5	4
Congregation provides funds	21	16	34	24
No funds from congregation				
Denomination provides no funds (that one knows about)	16	13	23	24
Denomination provides funds				
United Presbyterian		1		2
United Church of Christ	4			
Methodist	1		1	
Disciples of Christ	1			

One Methodist said he was not certain. One United Church of Christ man said he thought there were scholarship funds but he didn't know whether to apply. A Lutheran said he thought there were funds for short term programs. An Episcopalian knew of funds available for advanced degree work. Two campus ministers reported sources of possible financial aid. It would appear from the chart that older ministers know more about sources of denominational funds. But it may be that these funds are available for the most part only from conference or district funds and younger men do not happen to be located in those areas with such funds set aside.

Writes a member of the class of 1943:

"My problems for continuing study evolve around:

1. Being too far from Yale
2. Having a large family to support and educate
3. Trying to make up to my family on vacation time my neglect of them during the balance of the year.
4. Not having the finances.
5. Feeling that I ought not to expect my congregation to let me be gone beyond a) a four weeks vacation, b) two weeks of teaching or preaching in other cities, c) a week on the faculty of our Conferences Youth Program.

"I want to return to some seminary for study and renewal. I do not seem to get it done in an active pastoral responsibility. I need most of all some time to read and a chance to discuss what I read and study. I do hope you can offer some solutions to the dilemma in which most clergymen find themselves. It is an exceptional man that does the studying he should do for growth.

"Don't let the four weeks vacation fool you! Usually I take the small scholarship help provided to go to Lake Junaluska for the Leadership School. I end up taking more religious education courses which was my major in seminary and around which I have given special leadership. Really I need some depth study in Bible, Theology, Ethics, Doctrine, etc."

Expressed Needs

Now to turn from what they have been doing to their expressed needs, we need in advance to caution that there is evidence that few of them have adequately reflected upon their needs. They tend to admit to the needs suggested by the form of the questionnaire.

Even so, the expressed need for more biblical and theological study is almost universal. The older men more often list preaching, the younger men more often list "politics or social action" and "urban, technological culture." Counseling continues in all lists as a major concern as does public worship. "Nature of the ministry" was often checked -- more often than "spiritual life", "new methodology" and "encouragement in pastoral work." These last three categories were suggested as possible areas of need, but were not often checked.

A member of the Yale class of 1958 writes:

"After six years away from the Divinity School I find myself all dried up and frequently unable to give anything more in the way of spiritual counsel or other ministerial service. The six years have been spent in an inner city area where one's energies can be drained very quickly. But my need runs deeper than that. It is a need for a more fundamental understanding of the nature of the Christian faith itself, and also of the nature of the Church. During these years I have gained much in the way of political and social awareness. These are important and helpful in the work of the Church in the world. But I feel a lack in that which is most essential - Biblical studies, Christian doctrine, and an adequate theology of the Church.

"What I would like most in the way of continuing education would be the privilege of returning to seminary for an additional year of study, perhaps working toward an STM. However, this is made impossible for me by the necessity of supporting my family. I'm sure this is true for many others as well.

"I was glad to receive your questionnaire, and am encouraged by the idea of two weeks spent in study at the Divinity School. This is certainly more than is now available to me.

"However, in the light of my enormous need for education, much more is needed. I would like to suggest a six-weeks, or even eight-weeks, summer course, with a full schedule of classes, papers, final exams, and also the presence of a worshiping community. Perhaps the work could even be accredited with credits granted toward a masters degree program. I need such an opportunity as this and would welcome the chance to return to the YDS campus for such a program.

"I make the above suggestion because I believe that (1) the two-week period is too brief for such a purpose, and (2) because the sabbatical year of study is unavailable to most men. There are many advantages to a summer program. Among them is the real possiblity of local congregations providing the means, in fact of encouraging their pastors to take advantage of continuing program of education. This might mean every second or third summer spent in such an endeavor."

And from the class of 1953:

"My most glaring deficiency at the present time is the lack of ability in "communicating the gospel" as a Sunday morning preacher. After practically totally neglecting the preaching area in seminary I'm involved in a "do it yourself" program of trying to pick up so much of what I missed."

And a member of the class of 1943 also wrote:

"It would seem worth-while to take a full semester away from parish for guided study."

And a member of the class of 1953:

"Now that I am out from Yale about ten years I am increasingly convinced of the necessity for formal periods of disciplined study."

Finally, we quote an Episcopal pastor from Florida:

"I feel that there is a fallacy in the attitude of both school and individual when a seminary education is considered to be ended with the B.D. degree. I feel that if an education does not continue in some way shape or form, then the original work is apt to be lost within ten years. At least, I find it most difficult to continue to study. The kind of institutes which you propose would be most helpful.

"Most particularly I would hope to see a stronger emphasis on Biblical and theological studies. It is in these fields that I have had the most difficulty in keeping up my reading, and the least help from outside sources."

One minister writes to express his needs as follows:

"(1) Varied opportunities for "updating" my education to the point that I am confronted with "present-day" changes in the varied "fields" of the pastor, as well as the community and society in which he lives. In the past three years, my church has graciously given me time to attend three institutes at three varied university centers and with different settings and presentations: the Continuing Education Conference for Ministers at Disciples House, Yale University; an Economic Educational Institute for Ministers at Oliver Lake, Indiana, sponsored by Purdue University; an Adult Education Institute studying the Indiana Plan, Indiana University. Other programs in other universities, approaching the "wide" responsibilities of the PASTOR are still necessities, I believe... and certainly are needed by me.

"(2) "Reminders" that capsule reviews and comments, although time saving, are nevertheless not a substitute for reading and study. Yet in the schedule of the PASTOR, this seems to be a constant problem. A three-or four-day institute does not afford the kind of situation necessary for a "spiritual retreat," but rather seems to be like a dram course...and I do enough cramming in most 24-hour days and seven-day weeks!

"(3) Conversations with other pastors in settings where "rush" is not something which must be reckoned, nor is "schedule!" In these person-to-person situations, perhaps I am identifying my need as "fellowship of kindred minds," even though the minds neither have the same opinions, environments, nor preparation. At least, we are together...and this is a strength which I believe a PASTOR requires every so often.

"(4) Opportunities to discuss my own-and my church's-problems (at least as I see them to be!) with men (and ~~women) of reputation~~, who are interested ~~enough in me~~ (and mine!) to take time for such listening-conversation-and counsel. Being away from the daily routine give me a perspective not found locally...and when things get into focus "back home" situations no longer seem overwhelming!

"Upon re-reading these four 'needs,' I discover them to be somewhat related. It is my intent that they be somewhat varied in meaning and therefore, I may well have mis-stated clearly what I am endeavoring to say. If there is confusion, I will be happy to re-state them.

"Many many times I review the two weeks at Yale in January of '61, and mark this down as one of the better things I have had happen in my PASTORAL ministry. Perhaps my moving here only two weeks before, and getting into things-only in a shallow way, but deep enough to find some things requiring 'help!' prompted my preparation for the Continuing Education Conference. Whatever the reasons, certainly the results were most helpful and have been very beneficial to me, to the congregation, and to my total concept of the pastoral ministry."

What Educational Experiences Do Pastors Want?

Two different interpretations might be given to questionnaire replies from a selected cross section of Disciples of Christ ministers. From an examination

of the programs in which they participate, it would appear that ministers return to summer school or attend "refresher" conferences in order to get "new techniques" and methods to improve their organizational and program work. On the other hand comments upon these questionnaires also show that many hunger to get "out of the rut," to receive new intellectual and spiritual stimulation. Of 349 pastors who returned the questionnaires, 189 are less than ten years out of seminary. In this younger group:

(67.7%) 124 are interested in summer or mid-year short courses for credit
(67%) 123 are interested in non-credit study conferences
(43%) 79 express a preference for free periods for study at conferences that are much less structured
(41.2%) 76 are interested in guidance through a directed reading program which they might follow at home

Of 132 pastors who are ten to thirty years out of seminary:

(57.6%) 75 are interested in short credit courses
(60.6%) 79 are interested in non-credit study conferences
(42.4%) 54 would prefer a less structured reading period at conferences
(31%) 41 are interested in a directed reading program at home

Much of the interpretation of these questionnaires needs to be made on the basis of comments on the back and in the margins, rather than merely on the statistical replies to specific questions. It would appear, however, that interest in continuing education declines as a pastor gets older. At least the longer a man has been out of seminary the less he is interested in theological study and reading programs. In any case only a minority, mostly men less than ten years out of seminary, are interested in serious theological and Biblical study or in reading programs in those fields. A slightly larger group is interested in further study in such areas as "sin, crime, and delinquency" or "science and religion in a space age." The majority are interested in "practical study" in ways of improving church program, better techniques for ministerial work, family life, evangelism, youth work, counseling, "business matters," and church administration.

At the same time, when asked what sort of "continuing education" would be most helpful to them for their parish ministry, a majority expressed an interest in unusual experiences which would bring variety, novelty, and a break in "drab routine." Of 260 questionnaire replies, 157 would like to participate in a "missions tour," 81 a "European seminar," 85 in a "United Nations Workshop," 71 in the Yale School for Alcohol Studies. Written in the margins were such comments as

"How about a sabbatical program for pastors?"
"Pastoral exchange with someone in Australia, Great Britain, etc."
"What about world travel opportunities for the young minister?"
"...overseas study...?"

Hand-written comments on the back of the questionnaires would suggest that a considerable minority, of younger pastors especially, are extremely dissatisfied with the present programs of state ministers' conferences and of the "practical" short courses in seminary summer schools. What this sizeable minority wants is more "concentrated attention upon a few vital problems," especially in the area of theology.

> "I would be especially interested in a course on some aspect of theology or Bible study with subject matter sufficiently limited to allow a very scholarly and detailed study of one particular problem or topic."
>
> "I believe that it would be helpful if some reasonable quarters were available near a university or seminary center where pastors could browse, study, or write during vacation times."

The dissatisfaction with present programs for Disciples of Christ ministers reflects in part the inability of the pastor to decide what educational experiences ought to claim his limited time when such a wide variety of programs are available. Or some suggest that they are troubled by their inability to digest, integrate, or profit from the experiences they have. This was stated pointedly by one pastor:

> "I've really had it! I've been on a missions tour, a U.N. seminar, to a group dynamics workshop, a spiritual life conference, to pastors' conferences, workshops, consultations, ecumenical study meetings, and to seminary summer courses in religious education, counseling, preaching, and urban church. And I can't honestly say I'm a better pastor here for all of it....I can't find time to put things together any more."

When one tallies the large number of programs in which the pastors who filled out these questionnaires have been participating, it is "obvious" that instead of being genuine periods of recovery and refreshment, these programs for "continuing education" are too often more contributing factors to what Joseph Sittler in his 1959 Beecher Lectures called the "maceration" of the ministry -- chopping the minister to pieces as if he were on a block: his time, his focus, his vision, his mental life. Sittler suggested that the central need of the contemporary minister was to "plan a large self-educative task each year," to "nurture a tough discipline" or study. He further suggested that theological schools ought to do more in behalf of "parish ministers" in order to protect them from the "macerating" effects of promotional and program pressures. But how clean are the skirts of the seminaries themselves?

We asked how many would like to return to Yale for some specific conference experience.

	1943	1948	1953	1958
Two week study diaglogue with Roman Catholics	15%	25%	33%	22%
Two week urban culture study	15%	10%	5%	15%
Two week study conf. theology & worship	40%	32%	45%	20%
Two week conference to renew study in various theol. disciplines	55%	60%	45%	65%
A one week "dialogue" with some other pastors with reading & writing project.	50%	25%	40%	50%
A one week period of individual study	35%	12%	33%	22%

A member of the Yale Class of 1943 writes:

"Perhaps the individual study sessions might offer me an opportunity to bring a specific problem into sharp focus. Such as:

Why should children wait until after confirmation to receive communion?
When does a "pattern" in church usage reflect out-moded decision by men on what God intended?
Does the Church gathered in the Protestant tradition ever determine by some inherent right, the relationship between man and God?

And a Congregational pastor from Connecticut expresses a point of view which was echoed over and over in the marginal comments on the questionnaires:

> "I am very enthusiastic about your suggestions for week-long study conferences, especially with something like a dialogue week in which participants are encouraged to do some creative reading and study. I think that many parish ministers have something to offer and in a period of a week or two, with the use of the Divinity School Library, could do some very creative work.
>
> I think that many of us have been going to conferences and listening to lectures and have not been challenged enough to do our own thinking."

And finally a United Church pastor wrote:

> "There is no question, I think, that every parish pastor needs to continue his education, but it should be in more systematic and more organized form than in the casual or sporadic reading or in the urge to take preparation for teaching and preaching. Second, it seems to me that by and large it is most often those who most need such organized or disciplined continuing education who are least able to get it. This is so for several reasons: a) they are frequently serving small churches, living on incomes that do not allow very much for books, tuition, or even the car expense of getting to and from any such program; b) very often such churches are quite unaware of or insensitive to the intellectual needs of their pastors.
>
> "One ideal solution could well be the establishment of an annual two week 'course', interdenominational in planning, support, and attendance, on an area or regional basis, (perhaps worked out through the National Council of Churches ultimately), financed half by the local congregation and half by the denomination of the particular pastor. The content could be varied within the two week period, or what might be better, a well planned sequence from year to year. For instance, the full two weeks be given over to concentrated study of the Old Testament one year, the New Testament the next, church history, pastoral problems including program administrative counseling and the like, Christian Education, Ecumenical Studies, (maybe in two sections, Faith and Order, and Life and Work)."

THE LIBRARY OF
DEC 5 - 1967
CONTINUING EDUCATION